THE TYNDALE HOUSE BULLETIN

Issued twice yearly by the Tyndale Fellowship for Biblical Research, Tyndale House, Selwyn Gardens, Cambridge.

Price to non-members: 1s. 3d. per copy, post free.

No. 3. SUMMER, 1957

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JAMES i.18 AND THE OFFERING OF FIRST-FRUITS

From certain circles there has come an interpretation of Jas. i.18 which makes the verse teach the eventual salvation of all men. The basis of this interpretation is confessedly Westcott's thesis that in the Old Testament offering of first-fruits the part offered was thought of as sanctifying the whole. So ' the Church . . . forms the covenant people of the new order, the first fruits of God's renewed creation (Jas. i.18) in which " the open consecration of a part marks the destiny of the whole " (Westcott).' (J. A. T. Robinson in *The Historic Episcopate,* ed. K. M. Carey, 1954).

It is our contention that this interpretation of Jas. i.18 has but flimsy evidence in its support, on two grounds.

1. Westcott's thesis on first-fruits seems to be a reading back of a concept which appears in Paul (Rom. xi.16 ' if the *aparche* be holy, so is the *phurama* ') into the Old Testament. In none of the classic Old Testament passages on first-fruits is there mention of the significance of the offering on the rest of the crop. The offerings are demanded by God as His due portion, and are to be used for the support of the priesthood (Nu. xviii.13; 2 Ki. iv.42). They are God's tithe (Ne. xiii.5), and to deprive Him of His right is plain theft (Mal. iii.8).

First-fruits and first-born are closely allied words, both having the same Hebrew root *bkr,* and we find exactly the same thought lying behind the latter word. The first-born ' are mine ' (Ex. xiii.2), but the Levites are taken in their stead (Nu. iii.41) as God's portion. Here is no thought of the sanctification of the rest by the offering of the first; rather the opposite, that the offering of God's portion frees from taboo the rest of the people or of the harvest, that they or it may be employed for secular use. This is confirmed by the Mishna Bikkurim (ii.5): ' Bikkurim, before it has been set apart, renders forbidden what is on the threshing-floor.' This seems quite clear. The offering is God's share of the harvest, and far from sanctifying the rest of the crop by being offered, it frees it from the need to be offered, and renders it lawful food.

In the New Testament Rom. xi.16 is the only case where Westcott's interpretation is certainly the one to be taken.

2. *aparche* is a much wider word in its meaning than has been readily assumed. It is used for more than first-fruits in the purely technical sense. Certainly it is regularly used in the LXX to translate the Hebrew *bikkurim* (but no more than is *protogennemata*), but it also translates three other words used for offering, *terumoth, reshith* and *helebh,* and is far from being the exclusive word to translate any of these. Sometimes the translators seem to have employed it simply as a word for ' offering ' (cf. Ex. xxxviii.24, ' the gold of the *aparches* '), sometimes to mean ' chief ' or ' best of ' (cf. Nu. xviii passim; Dt. xxxiii.21; Ps. lxxviii.51, cv.36). To the Hebrew, primacy in time meant primacy of rank. It was the first-born who had the birthright. So *aparche* came to mean anything from ' of prime quality ' to simply *ho protos* in time, with usually, but not always, the thought of an offering in the forefront. It is a word of very wide significance in the LXX.

Moulton and Milligan quote various uses, including a most interesting one for death duties. Here the payment of the *aparche* is hardly a guarantee that the rest of the estate will follow!

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If the background of the offering of first-fruits and of the Greek word *aparche* is as we have contended, then to claim that Jas. i.18 teaches universalism is surely overstepping the mark, and reading some unintended subtlety into the mind of James.

Liverpool. F. H. PALMER.

THE LUKEWARMNESS OF LAODICEA (Rev. iii.16)

In his study of the *Letters to the Seven Churches,* Sir William Ramsay argued that, at the time that the Apocalypse was written, each letter had been especially appropriate to the particular church to which it was addressed. The phraseology of each letter contained allusions to the contemporary circumstances of the city concerned. These allusions had been used as symbolic material to portray the spiritual character of each church. Some have dismissed Ramsay's interpretation as far-fetched, but on a recent visit to the sites of the seven cities it was felt that the majority of the suggested geographical allusions were plausible. This note arises out of some observations made around Laodicea, and is concerned with the significance of the terms ' hot ', ' cold ' and ' lukewarm '. It is curious that Ramsay offered no interpretation of this part of the letter. Most other commentators have taken ' lukewarmness ' as a symbol of compromise between the fervent ' heat ' of a believer and the indifferent ' cold ' of an unbeliever. But this interpretation involves a straining of the text. It assumes that even ' cold ' is better than ' lukewarmness ', that even a pagan unbeliever is preferable in God's sight to a lapsed Christian; whereas in the text the association of ' hot ' and ' cold ' is repeated three times in a way which suggests very strongly that they symbolize *equally* commendable alternatives to ' lukewarmness '

Ramsay pointed out that Laodicea was built on a site which was chosen only for its position at an important road-junction. It lacked a natural water supply, and had to obtain its water from some source lying to the south, for the terminal part of an aqueduct from that direction is still extant. It is in the unusual form of two stone pipes, which are badly choked with mineral matter similar to that deposited by the hot-spring at Hierapolis a few miles away. Hot-springs are not uncommon in the area, and it is possible that, in the absence of any permanent source of more normal water in the neighbourhood, Laodicea had to obtain its supply from *another* such hot-spring. If this was so, the hot water would have cooled very slowly in stone pipes, and even after flowing several miles it would probably still be warm when it reached the city. The ' lukewarmness ' of the Laodicean church may therefore be an allusion to the city's water supply.

It is possible that the terms ' hot ' and ' cold ' also had definite local significance. At Hierapolis the hot-spring water apparently played a major part in the healing cult which flourished there. The mineral matter deposited from the water has formed a terrace edged with spectacular white cascades. These are clearly visible from Laodicea, and are one of the more conspicuous features of the view. Hence the mention of ' hot water ' might well have reminded a Laodicean of the curative waters of his city's closest neighbour. For the greater part of the year the region is very hot and dry. In such a climate cold water is a most valuable source of refreshment, and the mention of ' cold water ' inevitably brings to mind associations of that kind.

If this reconstruction of the local situation is correct, Laodicea must have been notorious as a city which, for all its prosperity, could provide *neither* the refreshment of cold water for the weary, *nor* the healing properties of hot water for the sick; its lukewarm water would be useless for either purpose, nauseous in taste and only fit to be ' spewed out of the mouth '. The church in Laodicea may have been intended to see in itself a similar uselessness: it was providing *neither* refreshment for the spiritually weary *nor* healing for the spiritually sick; it was totally ineffective, and hence distasteful to its Lord. On this interpretation, the church was not being informed of the state of its own ' spiritual temperature '; instead, it was being called to reflect upon the quality and effectiveness of its *works.* The statement of its ' lukewarmness ' is followed by an analysis of the cause (' *for* you say . . . ') of its ineffectiveness: it is self-satisfied, complacent and unaware of its true state. But this self-deception, though culpable, is unconscious; there is no hint of deliberate compromise. It had not become ' lukewarm ' because worldy interests had chilled its proper fervour; but it had become ineffective because, believing that they were spiritually well-equipped, its members had closed their doors and left their real Provider outside.

This interpretation of the verse is tentative, although a more thorough exploration of the area might place it on a firmer basis. However, it is felt to be more in accord with the local conditions of Laodicea and with the structure and argument of the Letter than the more usual interpretation. It is true that the cognates of *zestos* and *psychros* are used elsewhere in the New Testament (Acts xviii.25; Mt. xxiv.12) in metaphorical senses which seem to favour the traditional interpretation. But there is no reason why the words should not have been used with different meanings in a local context in which their literal senses were pregnantly allusive.

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Cambridge.
M. J. S. RUDWICK.

THE STUDY OF GENESIS I - XI

The first eleven chapters of Genesis, down to the first part of verse 27 in chapter xi, form the section which can be conveniently distinguished from what follows. In chapter xi verse 26 Abram is introduced, and here begins the story of the patriarchs.

The excavation, between the wars, of such sites as Mari (1933-39), Alalakh (1936-39), and Nuzi (1925-31), has thrown considerable light on the time of Abraham and the patriarchs, and the post-war excavations are constantly adding to the picture. Cuneiform tablets from Mari and Alalakh, dating from the eighteenth century B.C., give a picture of the situation in the area stretching from Mesopotamia to the Syrian coast which agrees well with the patriarchal narratives, and tablets of the fifteenth century from Nuzi illuminate many of the local customs of the period. The time of Abraham is therefore now seen to fall within the first half of the second millennium B.C., though opinions vary as to any more precise dating. (This material is well surveyed in R. de Vaux, *Revue Biblique,* liii (1946) 321-48, lv (1948) 321-47, lvi (1949) 5-36; and H. H. Rowley, *Bulletin of the John Rylands Library,* xxxii (1949) 44-79. De Vaux would place Abraham provisionally in the nineteenth century, but Rowley favours the sixteenth.)

For the first eleven chapters a different picture prevails. The people and events seem more remote, and archaeology has in the nature of the case yielded less which can have a definite bearing.

The main features of these early chapters have been the subject of much speculation. The Garden of Eden is placed in the Tigris-Euphrates valley, and Adam, if he is not a mythical character, is associated with the beginnings of civilization in Mesopotamia. The flood of Noah is taken as the folk memory of a serious inundation in Mesopotamia. The Tower of Babel is equated with *E-TEMEN-AN-KI,* the ziqqurat, or temple tower of Babylon. These are some of the most commonly held views, but many others have been put forward from time to time, and the majority centre on the area of Mesopotamia.

Great progress has been made in the field of prehistoric and early-historic archaeology in the last fifty years, and it is now a matter of common acceptance among prehistorians that the flint tools, found in large numbers from Pleistocene deposits, are the work of ' man '. If the great antiquity of ' man ' implicit in this view is accepted, it is clearly in conflict with one which would place the first man of the Bible account in Mesopotamia at the beginning of civilization.

Perhaps in recognition of this consideration, many scholars have sought to interpret these early chapters of Genesis in terms of myth, or parable, seeing in them not circumstantial accounts, but poetic media for the transmission of divine truth.

There are thus many questions which must be resolved in the study of these early chapters. First of all the nature of the narratives must be determined; are they to be taken as poetic or historical ? It is clear that no conclusion based solely on the apparent degree of likelihood of their historical nature will have any validity here, so they must be examined in the light of Scripture itself, the general literary usage of the Old Testament, and the view taken of them in the New Testament. A very important element here is a clear understanding of the Hebrew text, so that the issue will not be obscured by reading into the accounts, elements which do not exist.

Whether historically or poetically, Genesis i-xi covers the period from the creation of man to the time of Abraham in the second millennium B.C. The period of archaeology relevant to this will therefore be that from the earliest appearance of man down to the second millennium B.C. Five main branches of study come into play here, geology, palaeobotany, palaeontology, archaeology, and epigraphy. Geology, palaeobotany and palaeontology provide a relative

time scale for the Pleistocene ice age, and the 'post-glacial' period, the plant and animal remains supplying a key to climatic change. In the framework, established by these disciplines, are placed the discoveries of physical anthropology, that branch of palaeontology which deals with fossil remains of 'man', archaeology, which deals with the surviving works of man's hand, and epigraphy, that branch of archaeology which in its widest sense deals with written records, and their contents. A primary question which must be decided in connection with the prehistoric period is whether or not the 'man' of prehistorians is to be identified with 'man' in the Biblical sense.

The material which probably has the greatest direct relevance to these chapters is the epigraphic, and as written records can preserve matters much earlier than their actual writing down, the inscriptions need not be limited in this context to those dating from the early period. In fact the well-known 'creation' and 'flood' tablets are mainly preserved to us in late recensions. The principal material of this nature is found in the Sumerian and Akkadian cuneiform records of Mesopotamia, and to a lesser extent in the hieroglyphic and hieratic literature of Egypt. The relevant Akkadian inscriptions have been very adequately dealt with recently by the late Dr. Alexander Heidel of Chicago (*The Gilgamesh Epic and Old Testament Parallels,* 2nd ed. (Chicago, 1949); *The Babylonian Genesis,* 2nd ed. (Chicago, 1951).), but a large amount of Sumerian literature has recently been published, particularly by Professor S. N. Kramer of Philadelphia, and as it contains elements, such as a flood story, which clearly lie behind some of the Akkadian versions, it is necessary to examine it in the present connection.

Thus the examination of Genesis i-xi involves a careful study of the Hebrew text; a decision as to its intention, historical or poetic; a survey of the results of archaeology from the appearance of man to the second millennium B.C.; an examination of the Sumerian and Akkadian legends relevant to Genesis; and finally a synthesis of this material, consistent with a high view of the inspiration and authority of Scripture.

Tyndale House,
Cambridge.

T. C. MITCHELL.

Chronicle:

RECENT LUTHER STUDIES

'It is probably true to say that during the past half century more hours of historical research and theological analysis have been devoted to Martin Luther than any other figure in the history of Christianity except its Founder.' Such is the measured statement of Professor E. Harris Harbison of Princeton. It is by no means an exaggeration. In view, therefore, of the vast mass of material at our disposal, we can do no more in this brief survey than touch and glance upon a few of the major studies of Luther which have appeared since the midpoint of this present century. We shall concentrate mainly on those books and articles which appear in English, although it will be necessary at times to allude to outstanding continental works.

The most serious impediment to an understanding of Luther here in Britain has been the lack of adequate and comprehensive translations of his writings. The definitive Weimar edition, which is still incomplete, yields its treasures only to those who can cope with the late medieval Latin and middle high German in which Luther expressed himself. English readers have had to rely on the much slighter selections of Wace and Buchheim, whilst America has produced the editions of Lenker and Holman. In 1955, however, there appeared the first of a fifty-five volume series of *Luther's Works,* edited by Dr. Jaroslav Pelikan of Chicago, which promises to make good a long-standing deficiency. Thirty exegetical volumes are to be published by the Concordia House of St. Louis and twenty-five volumes of Reformation writings and occasional pieces will issue from the Muhlenberg Press. Volumes 12, 13 and 21 on the Psalms, the Sermon on the Mount and the Magnificat, are already available and maintain an exceptionally high standard. Another less exhaustive series (edited by Bertram Lee Wolf) aims to cover *The Reformation Writings of Martin Luther.* Only two volumes have so far been offered. The Library of Christian Classics lists four titles relating to Luther, of which the *Letters of Spiritual Counsel* are now ready. Professor Theodore Tappert has produced a judicious anthology. Dr. Pauck's rendering of the *Lectures on Romans* will be awaited with the utmost interest: meanwhile we have to be satisfied with J. Theodore Mueller's abbreviated version of 1954. For the theological significance of this 'Reformation manifesto', as James Mackinnon called it, see my articles in the *Scottish Journal of Theology,* March and June, 1950.

The year 1950 marked the advent of two remarkable biographies of Luther. There was urgent need both for a full-length critical treatment and for a shorter popular account. The first is supplied by E. G. Schwiebert in *Luther and His Times: The Reformation from a New Perspective*. This is indeed a monumental masterpiece. It runs to over 300,000 words, contains almost 3,000 footnotes and includes 65 illustrations. It is a virtually exhaustive biography and yet it is much more. It provides a broad historical outline of the period, sets Luther against his background and indicates the impact of his new theology upon his contemporaries. He is presented as a Biblical Humanist effecting an educational reformation from the University of Wittenberg. Schwiebert is no stylist and makes little attempt to quicken the imagination. Roland H. Bainton, on the contrary, in *Here I Stand: A Life of Martin Luther*, brilliantly succeeds in bringing the Reformer to vivid life, and now that a cheap paper-backed edition has been put on the market this will undoubtedly top the bill as the best readable biography of Luther. It is undergirded by sound historical scholarship.

Passing over W. J. Kooiman's *By Faith Alone*, which rather falls between two stools, we note E. G. Rupp's *Luther's Progress to the Diet of Worms*, which reviews the spiritual pilgrimage of the one-time Augustinian monk in the lively manner which we have learned to associate with the author. Mention must also be made of the early chapters in Wilhelm Pauck's *The Heritage of the Reformation* which deal with Luther's theological development. ' Whatever the truth about Luther,' wrote Rupp, ' it will never be found by those who by-pass his theology.' The remainder of this bibliography is concerned with various aspects of this vital theme. A useful introduction will be found in the first part of J. S. Whale's *The Protestant Tradition*, which stresses Luther's positive achievements in the realm of doctrine. He is rightly placed at the head of a line which runs through Pascal and Kierkegaard to the contemporary Biblical theology of encounter. For a more extensive, though indirect, exposition of Lutheran theology the student may be referred to Gustaf Aulén's *The Faith of the Christian Church*, which breathes the very spirit of Luther and teems with quotations. Another book by Professor Rupp, *The Righteousness of God*, is occupied in its central section with an examination of the underlying principle of Luther's doctrine as crystallized in the phrase ' coram Deo '. His development from 1509 to 1521 is shown to possess its own coherence and integrity as distinct from earlier Catholic and later Protestant orthodoxy, and the heart of the Reformation is seen to be a crisis of vocabulary. Dr. Rupp has done much to elucidate the relationship between Luther and the Nominalists and on this important subject we must not overlook the article by Bergt Haegglund on ' Was Luther a Nominalist?' (*Theology*, June, 1956).

Luther's ' article of a standing or a falling Church ', namely, justification by faith, is handled by Dr. G. W. Bromiley in *The Evangelical Quarterly* for April, 1952. A lucid account of varying viewpoints is contained in *Luther Discovers the Gospel: New Light upon Luther's Way from Medieval Catholicism to Evangelical Faith* by Uuras Saarnivaara followed by a direct challenge to current interpretations, which also runs through Axel Gyllenkrok's *Rechtfertigung und Heiligung in der frühen evangelischen Theologie Luthers* (Uppsala, 1952). John Dillenberger's *God Hidden and Revealed* is a study of the concept of ' Deus absconditus ' as stated by Luther in his *De Servo Arbitrio*. Rupp has a valuable article on ' Luther and the Doctrine of the Church ' (*Scottish Journal of Theology*, December, 1956) in which he affirms that ' the magisterial theme of Luther's ecclesiology, and its integrating element, is the doctrine of the Word '. The outstanding volume on Luther's attitude to Christian worship is Vilmos Vajta's *Die Theologie des Gottesdienstes bei Luther* (Göttingen, 1954). Luther's liturgical reforms are shown to have arisen from his theological presuppositions and his idea of worship is helpfully expounded under a dual analysis as the work of God and the work of faith. Luther's teaching on the Holy Communion is summarized in a comparative study by Hans Grass, *Die Abendmahlslehre bei Luther und Calvin* (Gütersloh, 1954). Articles include W. H. Baar on ' Luther's Sacramental Thought ' (*Lutheran Quarterly*, 1950), Norman Nagel's ' The Incarnation and the Lord's Supper in Luther ' (*Concordia Theological Monthly*, 1953) and Edward Quinn's ' Eck, Luther and the Mass ' (*Downside Review*, 1951). Gösta Hök deals with ' Luther's Doctrine of the Ministry ' as stemming from his new conception of grace as ' favor Dei ' (*Scottish Journal of Theology*, March, 1954).

One of the most significant books to appear in the period under review is Regin Prenter's *Spiritus Creator: Luther's Concept of the Holy Spirit*. It was first published in Danish in 1944, but the English translation did not see the light

of day until 1953. Although Luther's view of the Holy Spirit dominates the whole of his theology it is not always easy to pinpoint his thought. This Dr. Prenter succeeds in doing to a marked degree. Attention is now being given to Luther's hermeneutics and before long we may look for major works on this theme. Raymond F. Surburg has dealt with the historical context in 'The Significance of Luther's Hermeneutics for the Protestant Reformation' (*Concordia Theological Monthly*, 1953) and more recently J. Theodore Mueller has written, perhaps rather too emphatically, on 'Luther's Doctrine of Inspiration' (*Christianity Today*, 1957). W. Schwarz's *Principles and Problems of Biblical Translation* deals with the conflict of the inspirational and philological principles in the work of sixteenth century translation as reflected in the work of Reuchlin, Erasmus and Luther. He rather too neatly inserts Luther into the purely inspirational category, forgetting that recent research suggests that the Biblical humanist in Luther cannot be dismissed. In the realm of Christian Sociology the most useful work to appear is George W. Forell's *Faith Active in Love: An Investigation of the Principles Underlying Luther's Social Ethics* (cf. my review in the *Evangelical Quarterly*, April, 1955).

Space forbids any detailed mention of Roman Catholic contributions to this field, which have been considerable and generally marked by a new sympathy and honesty. P. Yves Congar has submitted Luther's ecclesiology to a detailed critique in *Vraie et fausse Réforme dans l'Eglise* and P. Louis Bouyer examines the fundamentals of his theology in *The Spirit and Forms of Protestantism*. Those who wish to consult a much fuller bibliography than the limits of this list will permit should turn to John Dillenberger's survey in *Church History*, June, 1956.

Sunderland. A. SKEVINGTON WOOD.

RELIGIOUS SYNCRETISM IN PTOLEMAIC TEXTS

During the winter 1954/55, the writer took part in the archaeological excavations of the Mission Belge de Fouilles at El Kâb in Upper Egypt. After the dig he stayed one month at Karnak (Luqsor) to copy the unpublished texts covering the exterior walls of the Temple of Opet (Ptolemaic/Roman period). These walls are covered with inscriptions dating from the time of Caesar Augustus. They give geographical names, some of which were not known before.

During the winter 1955/56, he returned to Karnak where he spent another three months copying all the inscriptions covering the inside walls of the temple, which date for the greater part from the time of Ptolemy VIII Euergetes II (145-116 B.C.). These are religious texts which promise to be interesting for the study of syncretism in the Egyptian religion of later times. Some scenes show the Theban triad of Amun, Mut and Khonsu, but the epithets which accompany these gods are undoubtedly those of Orisis, Isis and Horus. The god Amun is represented in his own self, i.e. as one of the elements of the Ogdoad (the primeval forces before Creation), as father of the Eight (Ir-ta), as his own grandfather (Kematef) and as his own son (Amenopet). The point seems to be to try to explain how the son is not the inferior of the father, a problem which faced Christian theologians many centuries later. Such a tendency is already to be found in some Coffin Texts, which date from about 2000 B.C. The problems involved cannot be explained in a few words and we must refer to the writer's article 'A propos du temple d'Opet à Karnak', in the review *Le Flambeau*, a copy of which is to be found in Tyndale House Library. Any suggestion that the early Christian Fathers had knowledge of texts such as the Coffin Texts, which have been published only a few years ago by Professor A. de Buck of Leiden, must, of course, be rejected.

C. de WIT.

NOTES AND NEWS

Recent Lectures at Tyndale House.

Four Tyndale Lectures were delivered at Tyndale House in the course of the summer study groups: Mr. K. A. Kitchen on 'The Joseph Narratives and their Egyptian background'; Mr. E. A. Judge on 'Social Obligation in the New Testament'; Professor Gwyn Walters on 'The Intercession of the Spirit'; and Professor G. C. B. Davies on 'Some Aspects of the life of Henry Ryder, the first Evangelical Bishop'. Dr. Davies's lecture was the first of the new series of Tyndale Historical Theology Lectures. Mr. Judge having been appointed to a lectureship in the University of Sydney during the past year, his lecture was read in his absence.

In addition to these, there have been two lectures this year under the auspices of the Friends of Tyndale House. The late Professor Arndt spoke on the Arndt-Gingrich Lexicon on the day of its publication: and on a recent visit the Rev.

Professor G. E. Ladd, of Fuller Theological Seminary, California, gave a much appreciated lecture on 'The place of Apocalyptic in Biblical religion'.

Annual Meeting of the Friends of Tyndale House.

The Annual Meeting was held on 29th June. Dr. D. R. Denman, presenting the report for the year, spoke of the development of the House as a research centre, and of the progress of the Tyndale House Development Fund, by which it has sought to clear the deficit on the new building and establish sources for the maintenance of the Library and for grants for post-graduate research. Dr. W. J. Martin spoke on the place of evangelical scholarship in Christian strategy today. Mr. D. J. Wiseman was in the Chair.

The Summer Study Groups.

The Old Testament, New Testament, and Biblical Theology groups all held their annual meetings in June and early July. In each case the group's activity centred on a particular theme: The Book of Jeremiah; the doctrine of the Holy Spirit; the Corinthian Correspondence. Members contributing related some aspect of their own studies to the theme of the Group.

The Winter Study Groups.

The Church History Group is to meet at Tyndale House from 17th to 20th December. Contributions are expected on a wide range of subjects in Christian history and historical theology.

The Puritan Studies Group is to meet at Westminster Chapel on 17th and 18th December, under the chairmanship of Dr. D. Martyn Lloyd-Jones.

Tyndale Lectures, 1958.

The Tyndale Lectures have been arranged as follows:—

3rd July. The Biblical Archaeology Lecture: Mr. T. C. Mitchell (Tyndale House, Cambridge).

5th July. The Old Testament Lecture: Professor E. J. Young (Westminster Theological Seminary, Philadelphia).

7th July. The Biblical Theology Lecture: Professor R. A. Finlayson (Free Church College, Edinburgh).

10th July. The New Testament Lecture: The Rev. J. N. Birdsall (University of Leeds).

1st December. The Historical Theology Lecture: The Rev. Dr. A. Skevington Wood (Sunderland).

Dates are provisional: titles will be announced later.

The late Dr. W. F. Arndt.

The sudden passing of Dr. William F. Arndt, which took place in February, was a sad blow to all members of the House. In the brief period in which he had been resident at Tyndale House, he had made a deep impression as a Christian scholar and a Christian gentleman.

Dr. Arndt was for many years Professor of New Testament Interpretation at Concordia Theological Seminary, and the author of several books: but he will be known to most members as the co-editor of the Arndt-Gingrich Lexicon of the Greek New Testament. This magnificent work, a translation and adaptation of the famous Lexicon of Walter Bauer, has become an almost indispensable tool for the study of the Greek New Testament. On the evening of its publication by the Cambridge University Press, Dr. Arndt gave a lecture under the auspices of the Friends of Tyndale House in which, after surveying the history of New Testament lexicography, he spoke of the origins and growth of the contribution to Biblical scholarship with which his name will be linked.

New Members.

We welcome the following new members to the Fellowship.

The Rev. Professor E. E. Ellis, Ph.D., Aurora College, Illinois.

Mr. E. Evans, B.Pharm., B.D., New College, London.

The Rev. E. M. B. Green, M.A., Eastbourne.

We regret to learn of the death of the Rev. W. A. Wordsworth, who will be known to many by his book *En-Roeh* and other Old Testament studies.

Recent Appointments.

Dr. D. W. Gooding, Research Fellow in Arts, University of Durham.

Mr. K. A. Kitchen, Assistant Lecturer in Egyptian and Coptic, University of Liverpool.

The Rev. W. N. Read, Censor, St. John's College, Durham.

Mr A. F. Walls, Lecturer in Theology, Fourah Bay College, Sierra Leone.

Movements of Members.

The Rev. R. C. D. Brow, Tutor at Allahabad Theological Seminary, is going to Princeton Theological Seminary for a period of New Testament Study. The Allahabad Seminary has just inaugurated a Bachelor of Theology degree. Hitherto only Serampore College has offered a graduate theological qualification in India. The course has been framed with a particular view to the needs of an evangelical ministry.

Mr. S. S. Smalley is expected home from Eden Theological Seminary, Missouri, this autumn.

Miss A. E. Takacs has been re-elected to a research fellowship at Union Theological Seminary, New York.

Dr. Constant de Wit has paid another short visit to the Karnak temple inscriptions which give rise to his note in this issue.

Higher Degrees.

Professor F. F. Bruce has been awarded the degree of D.D., *honoris causa,* by the University of Aberdeen.

The Rev. R. J. Coates has been awarded the degree of M.A. of the University of Bristol for a thesis on Eucharistic sacrifice.

Publications.

G. R. Beasley-Murray, Demythologized Eschatology, *TT* xiv, pp. 61-79.
Mark Thirteen (Macmillan).

G. W. Bromiley, The Doctrine of Reconciliation: a survey of Barth's Kirchliche Dogmatik iv/2, *SJT* x, pp. 76-85. Karl Barth's Doctrine of Inspiration, *TVI* lxxxvii, pp. 65-80.

F. F. Bruce, *The Teacher of Righteousness in the Qumram Texts* (Tyndale Press).
New Horizons in Biblical Studies (University of Sheffield).
The Epistle to the Galatians: an expanded paraphrase, *EQ* xxix, pp. 35-44.

H. M. Carson, *The Christian and the State* (Tyndale Press).

E. E. Ellis, *Paul's Use of the Old Testament* (Oliver & Boyd).
'Saith the Lord', *EQ* xxix, pp. 23-28.
A Note on First Corinthians x, 4, *JBL* lxxvi, pp. 53-56.

H. L. Ellison, Some major trends in Old Testament Study, *TVI* lxxxviii, pp. 31-46.

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Professor Bruce edits *EQ* and *PEQ;* Mr. Wiseman is Joint Editor of *Iraq.*

Reviews have been contributed by Dr. Beasley-Murray to *JTS;* by The Rev. O. J. Brandon to *Theology;* by Dr. Bromley to *SJT;* by Professor Bruce to *JSS, JTS, TT,* and the Society for Old Testament Study *Book List;* by Mr. Wiseman to *JSS.*

The Editor would be glad to be informed of members' publications; and the Library is always grateful for off-prints or copies.

Change of Secretaryship.

Mr. G. H. W. Parker, lately Tutor of Clifton Theological College, has been appointed Acting Secretary and Librarian of Tyndale House in succession to Mr. A. F. Walls. Correspondence on Tyndale Fellowship matters should also be sent to him at Tyndale House.

Printed in England by Morcott Press, Chandos House, Buckingham Gate, S.W.1.
Ref. 74786